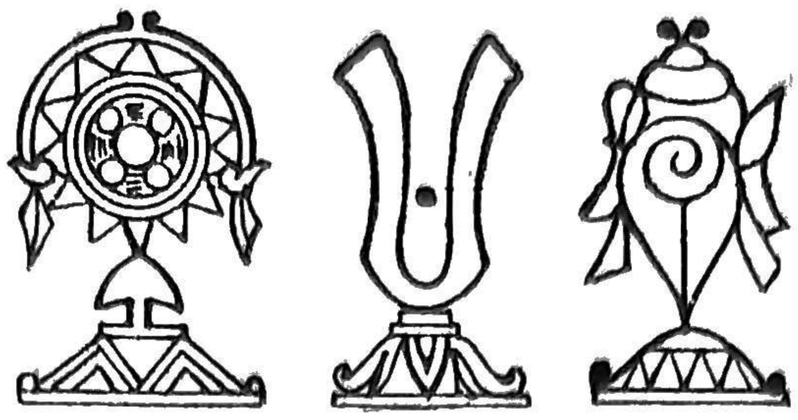

Sant Vani

An Illuminating Life Sketch and the Soul-Stirring Messages of Santadas Kathia Babaji Maharaj

Translated by RATNA DAS

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FOREWORD

The Pioneer of "Nimbarka Sampraday", our great sage "SRI SANTADAS MAHARAJ" attained divinity ; He turned to be a "Brahmajna" ultimately. It was the same story as that of "Nachiketa" in the book of "Kathopanishad" originating thousands of years ago. There, "Amritatwa" of life was shown.

In this book, the "Amrita-Bani" of the "Brahmajna Mahapurush" is reflected. The inspiration behind this translation by Sm. Ratna Das, is our great mother "Sri Sri 108 Shova Mataji". We pay our "Sraddha-pushpanjali" to our beloved mother.

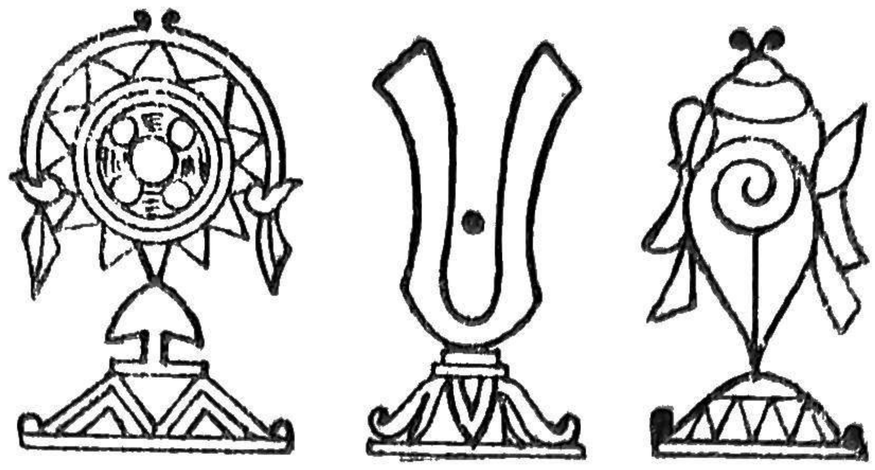
We ask for the bleessings of our "Guru Parampara" on all of us to maintain peace and prosperity. We pay our regards and gratitude to all those, who stretched their hands in making this book a success. We remember a well known line of Tagore.

"Amrita bari Sinchana Karo" —

Brindaban Bihari Das
23.1.97

The grace of your Guru is the only way to Salvation. Maintain Silence and utter his nama always. Then only you will be able to feel His presence. In order to realise that 'nama' and God are inseparable you have to follow the words of your Guru without any reservation. Remember your Guru's grace is the divine light. This alone will help you to attain salvation.

— **Sova Mataji**



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Thou art the Saint
who transforms everything,
converts
ugliness into beauty,
darkness into light,
and
ignorance into knowledge.

This book is dedicated
to His Serene Holiness

Swami Dhananjay Das Kathia Baba

I started writing this book with the kind help and guidance of Swami Brindaban Bihari Dasji. While writing I felt that I was but an instrument. It was His Holiness Babaji Maharaj—Swami Dhananjay Das Kathia Baba—prompting each line.

— Ratna Das

Swami Santadas Kathia Babaji Maharajji

The life of Santa Das Kathia Babaji Maharaj unfolds before us a vista of episodes enriched with spiritual enlightenment and divine messages. These illuminate the path of spiritual progress. His messages too touch a responsive chord in our heart and our thirsty souls at last taste the nectar of spiritual bliss.

While writing about this great sage we cannot but remember a strange episode in his life. Before narrating that episode I am describing a similar episode found in the Sruti.

Nachiketa, the courageous and outspoken child in Kathoupanishad was seized with fear of his father's life hereafter when he saw him giving away some useless cows to Ritwick Brahman after he had performed the yagna. The child was then only five years old but his knowledge of the Veda made him realise that such an offering was not proper. He thought that his father could have easily given him away as he was certainly not less useless than the cows. He very politely expressed his wish to his father. On hearing his words his father remained silent. Not getting any reply from his father the child again asked him, "To whom shall I be offered ?" His father still remained silent. He repeated the question for the third time. His father considered this to be an

insolence of the child. In sheer rage he blurted out, "I am offering you to Yama". A son had to carry out the wishes of his father. So without any hesitation he started for the abode of Death.

"One who is respectful towards one's superiors attains supreme knowledge and this knowledge frees him from the bondage of life and death."

His reverence and faith helped him to attain that supreme knowledge, Brahma Gyana — knowledge of self and soul — from Yamraj. This episode has been recorded by a sage. It took place in the remote past in another age.

But we find a repetition of a similar episode in another age. Behind a closed door a father is threatening his child with an open sword. He tells his son "You are born in a sacred Brahmin family. You have discarded your religion and so you are a curse to your dynasty. Either you return to your own religious fold or I shall tear asunder your chest with this sword. You can atone for your sins only by death." He then raised his sword. The child remained silent for sometime. Then he said respectfully but firmly 'You have given me this body. So you have full right to destroy it.' He then lowered his head and again said politely but firmly 'but I shall never give up what I have understood as

Truth and learnt as good for the soul.' Hearing this fearless statement from his son standing face to face with death, his father was astounded. It was no longer possible for the father to slay such a son. Nachiketa and this young son faced death fearlessly and thus conquered it.

This young boy was known as Tarakishore and his father's name was Harakishore Roy Chowdhury. Tarakishore's life presents before us a kaleidoscopic spectacle of spiritual enlightenment.

Srihatta is one of the 51 holy places. Many great men and sages were born here. Santa Das Kathia Baba was one of the greatest sons of this soil. The young and fearless Tarakishore later on became the greatest of sages.

Harakishore Roy Chowdhury used to live in Bani — a village in Srihatta. He was a powerful Zamindar of the time. But he was a very religious person. All the religious festivals were observed with great austerity in his home. As a Brahmin he observed all the rules and customs very strictly. Tarakishore was the son of such a strictly religions Brahmin father.

He was born in the Bengali year, Jyasth 28, 1266 (10 June 1859 A.D.). The sacred river Ganges descended on earth on the auspicious Dusherra Tithi to save the Sagar dynasty. Tarakishore too came to earth on this

auspicious day to rescue innumerable suffering souls.

As a child he was very restless. His restlessness caused much trouble. He was very fond of listening to the stories of the Ramayana and the Mahabharata. Whenever he sat down to listen to these stories he become very quiet, grave and enraptured. The boy was very intelligent and had a wonderful memory. He could memorise the stories of the Ramayana and the Mahabharata as soon as he heard them.

His education started at the age of six in his home. When he was seven he was admitted into an English medium school of his village. Everything about this boy was very strange, From his very early childhood he had no attachment to anything. His mother died when he was nine years old, but he took it as a very natural event. He was not in the least shocked. In later years he was heard saying, "From my childhood Death appeared to be a very natural event to me. So I was not overwhelmed with sorrow or loss when my mother expired."

This is indeed very strange. After years of Sadhana a Sadhu can conquert the fear of death and realise that the soul is eternal. It has no birth or death. Man has to go through the process of sadhana, meditation, tapasya and yoga — only for the realisation of this ultimate Truth. But this seemed to be a quite natural realisation

for the child.

He went to the city at the age of ten for his education. Before this the thread ceremony was performed. After this he performed the puja three times a day with great devotion. He took great care to see that there was no flaw in his performance. His sincerety and devotion are worth emulating. Without performing the puja and repeating the mantra in the evening he did not even take water. Even after coming to the city he observed all the rules strictly. Besides this he cooked his own food. It was not an easy job for a lad of ten.

At the age of 14, he passed the Entrance Examination from the Srihatta Government School. As he topped the list of successful candates in Assam he was awarded a scholarship of Rs. 15 per month.

That very year he got married. His marriage ceremony was performed with great pomp and splendour. His wife's name was Annada Sundari Devi.

He came to Calcutta for completing the I.A. course. He got himself admitted into the Presidency College and lived in a mess at Nimu Khansama Lane. Sundari Mohan Das and Bipin Chandra Pal — the famous doctor and the well known orator of future years lived with him in the same mess. They were all college students there. Very soon he became acquainted with them and

a bond of friendship was established among them.

The British rulers did not remain content with the mere conquest of India. They wanted the Indians to be imbued with their culture and education. So the British cccupation of India had a far-reaching effect on the minds of Indian people. Their education and civilisation left a deep imprint on their minds. Long years of subjugation had weakened the foundation of Hindu society. The Indians very easily adopted their materialistic ideals and education. This caused their social values to dwindle. The ruled were easily influenced by the rulers. Many youths who received English education went astray. They considered religion to be a kind of superstition — restraint and right living appeared meaningless to them. So a great blow was rendered to our very own civilisation and culture.

In such an age of crumbling social values Tarakishore arrived in Calcutta. He was also carried away by the current trend. His belief and austerity disappeared. He lost faith in religion. Doubts about the existence of God arose in his mind. In his own words he become an agnostic then.

His days passed in great excitement. There was no time for thinking in a calm and cool way. But as months passed he felt something was lacking in his life. Food

and rest did not give him peace. He could hear a voice saying from within, "It is not here, it is not to be found here." But he could not understand what or who was not there. This realisation of the want of something in his life nearly drove him mad. Along with this mental turbulence there was shortage of money. His father got infuriated when he heard about his son's way of living and he stopped sending him money. He had to leave Presidency College due to financial problems and got himself admitted into Vidyasagar College. Inspite of poverty and mental disturbance he passed his I.A. Examination creditably and got a scholarship of Rs. 20 per month. On hearing the news of his son's creditable performance in the examination the father was pleased and again started sending him money. So he again got himself admitted into Presidency College.

He had discarded Hindu religious superstitions. But what did he gain by it ? The thought of the absence of something in his life seemed unbearable. He saw no way out. This thought tore at his heart.

In this changing world nothing is permanent. Every state is a passing phase. Certain events brought about a change in Tarakishore's condition too. His friend Dwijadas Datta was very ill so Tarakishore went to see him. Dwijadas was bed ridden and he had grown very

pale and thin. But seeing Tarakishore he was very pleased and said, "Brother, so you have come at last. I have to tell you many things. I am suffering from unbearable pain and this illness is giving me much trouble, but there is none to look after me. Everyone is busy with his studies. So I thought of committing suicide and putting an end to this pain. At such a moment of depression I don't know why I felt an urge to pray to God. This prayer has brought me great mental peace. Lying on this bed I got and I am still getting ample evidence of God's grace. But for His Grace I would not have survived."

His words touched a responsive chord in Tarakishore's heart. This was a living example of faith in God. This opened a new horizon in his mind. The cloud of disbelief disappeared and the light of faith and belief entered the dark corners of his mind and heart. He not only understood but also saw that God is there. His Grace is surely there. He returned home a totally changed man — both physically and mentally.

It was a time when the Brahmo religion attracted everybody. Fascinated by the speeches of great luminaries like Maharshi Debendranath, Brahmananda Keshab Chandra Sen etc., many highly educated people were initiated into this religion. They do not worship images

like the Hindus but they worship God. According to them Brahma is formless, eternal and infinite. They are of the opinion that the infinite cannot remain confined in a finite image. The Hindus too believe that God is Infinite and Omnipotent but they also believe that as He is All-Powerful and All-Cracious, He can be finite as well as infinite at any time. He can take the form of a saint or be the incarnation of God to his worshipper. This worship of God in His personal forms is the highest form of worship for only that enables man to realise the highest love. This cannot be cxplained by reason or argument. But still this is the basic truth. This is true as we get ample evidence of this in the Smriti, Sruti and the Puran. The finite and the infinite are just the two phases of the same Brahma. In the course of Sadhana a true devotee realises this. The sages of ancient India with their inner eye, *i.e.*, the eye of spiritual knowledge and wisdom have seen this. Even now those great sages who have attained full knowledge of Brahm see this.

Tarakishore had discarded Hindu religion because he considered idol worshipping and the other customs of the Hindus as false superstitions. But the benign influeuce of his sick friend enabled him to regain his faith in God and he felt wtthin him a deep urge to worship God. In the Brahmo religion there was no idol worship

but they offered prayers to God. As there was no division of people into different castes and no strict rules or customs Tarakishore felt that it was the best relgion. After his initiation into this fold he passed some days in great peace. But as days rolled by he started feeling that he he had not attained something. This thought constantly pursued him. He realised that the Brahmo religion could not satisfy the hunger of his soul and craving of his heart. Who would show him the way? God alone could show him the path and at last seeing his sincere desire. He did show him the way.

All the Hindu scriptures, *viz.*, Sruti. Smriti and Purana say one must have a guru. One cannot have a glimpse of the Almighty without a Guru. That spritual strength which the Guru passes on to his disciple helps him to complete his sadhana. In spiritual sadhana this divine strength which the Guru transfers to his disciple is all that matters. The socalled educated people considered the spiritual strength imparted by a Guru as something ridiculous. The Brahmos too were of the same opinion. These opinions and arguments hardly matter. Just as specialised doctors can cure special diseases the Guru can cure a mind assailed by doubts and fears about God.

Tarakishore had the habit of reading the newspaper

daily. One day he read about a circus party in the newspaper. Due to certain reasons the tigers belonging to that particular circus party got excited and it was not possible for them to perform. So their keeper entered the cage and looked straight into their eyes and hypnotised them. Then they became as obedient and harmless as buffaloes. So there was no more difficulty and they performed normally. This incident left a deep impression on his mind. He thought that the game master had hypnotised them with his eyes. So his eyes had the power to bring the excited tigers under his control by transferring a part of his strength to them. This was a vivid example to him. In Hindu religious books we find that the Guru has the power to transfer his strength to his disciples. This can never be dismissed as superstition or sheer falsehood. As we are not aware of the inner meaning of Guru and disciple relationship we say such useless things. The more he thought about it the more he felt the necessity and worth of finding a Guru.

He passed his days amidst sorrow, joy, misfortune and happiness but in his heart of hearts he felt that he required a Guru. He could not attain mental peace without a Guru. When he was in such a state of mind he heard from a Brahmo friend about a community which practised yoga. There they could see for them-

selves how the strength was transferred by the Guru to his disciples. Tarakishore went there without any further delay and observing everything there his belief was strengthened. He accepted Diksha and became a member of the yogi community. In the meantime he passed his B.A., M.A. and Law Examinations. After becoming a lawyer he went to Srihatta and started practising there. Within a very short time he made remarkable progress in yogic sadhana. One day his Shatchakra was pierced and opened by itself. It surprised his Guru as well as his fellow disciples. There was manifestation of different types of power within him. Once he had regarded the theory of transmitting strength and power as sheer exaggeration or falsehood, but now he was himself capable of transmitting such strength. Many people fell into a trance by merely touching him. He could see and hear whatever happened or was said far away. He even acquired the power of getting out of the human body. When he was practising in the city of Srihatta all these powers manifested themselves in him specially and many people were astonished seeing them. After practising for four years in Srihatta he came and joined the Calcutta High Court. Here too he had a flourishing practice and within a few days he was considered as a lawyer of the front rank. He

earned hundreds of rupees in a month. This money was spent in helping and serving the relatives and the poor people. His door was always open for the poor and thus many poor students lived in his home and pursued their studies. Unlimited sums were spent in helping the poor and the destitute. Mr. Rashbehari Ghosh was then the unrivalled lawyer of the Calcutta High Court, but within a few days Mr. Tarakishore Choudhury became his competitor. If in any case Mr. Rashbehari Ghosh stood on one side, Mr. Tarakishore Choudhury was wanted on the other side. Mrs. Annada Sundari Devi was the worthy wife of a worthy husband as she helped him to transform their home into a charitable institution. So in our scriptures the wife is called the better half. Twelve years had passed after he was initiated into the yogi community and he had attained almost all the wealth and rewards of yoga. This yogic sadhana also gave him much pleasure and happiness, but to his great dlsappointment he discovered that this hppiness was not permanent. The bliss which he enjoyed during sadhana was not there at other times. But in the scriptures it has been said that the pleasure which one attains after knowing the Brahma is eternal. He had reached the highest stage of yogic sadhana, yet that supreme and eternal bliss eluded him. So at last

he came to the conclusion that there must be a far superior type of sadhana which would open for him the avenues of eternal happiness. He started looking for a Guru who would show him the way to the highest level of sadhana to attain Brahmananda, *i.e.*, supreme eternal bliss. He remained busy with his work throughout the day but he spent the greater part of the night thinking how he could find such a Guru. He had everything that a worldly-wise person craves for — fame, name, wealth, power, status — but all these did not satisfy the hunger of his mind. Only a Sadguru could put an end to this ceaseless craving of his mind. He did not know where to look for a Sadguru. Day and night he prayed to God to make him come in contact with a Sadguru. This craving, this search for a Sadguru mearly drove him mad. God always answers the sincere prayers of his disciples. In this case too the Almighty listened to the sincere prayers of his devotee.

He had a special fascination for the Ganges. It always attracted him and he had a special communion with the holy river. He regularly bathed in the Ganges and whenever he got respite from work he used to sit on the bank of the Ganges. One day the High Court was closed so in the afternoon he went to the bank of the Ganges. He sat there and thought of many things but the

thought that he had not yet found a Sadguru caused him much pain. After sometime a spontaneous prayer rose from the core of his heart. He said, "Mother Ganga you wash away the sins of so many sinners. You have come down to earth only to rescue the sinners. Even the scriptures say that your holy touch washes away the sins. Are my sins so unpardonable that you cannot wash them away ?" His prayer was very sincere and earnest. The Ganges is not merely a river. She is a veritable goddess — a living, benign and motherly goddess. The mother cannot but listen to the child's entreaties. So the mother could no longer hold herself back and revealed to him a strange spectacle. This defies all comprehension and logic and it cannot be grasped by ordinary minds. He has himself written, "In this condition I saw that portion of the Himalayas from which the Ganges originated. I found myself before Gangotri and Gomukh — the source of the Ganges — and I also saw mother Uma and Lord Shiva there. I sat watching them wonderstruck and even forgot to pay obeisance to them. Then Lord Shiva imparted to me a one-word mantra and said that by repeating this mantra I shall be able to find a Sadguru. Just after this everything vanished from my sight and I found myself once again sitting beside the Ganges. After this a strange

undercurrent of joy filled me with new life. It drove out depression from my mind and I grew hopeful." He spent the day doing his work and at night he repeated the mantra. He spent most of the time thinking when he would find a Sadguru.

In the Bengali year 1300 (1894 AD) the Purna Kumbha was held in Prayag and he went with a friend. There they put up in the tent of Goswamji, Mr. Chowdhury's friend. Seeing him he was very glad and said, "It is good that you have come here. Many Mahatmas have assembled here and if the benign glance of a Mahatma falls on you it will be a great blessing for you." His friend took him to his brother's Guru and they sat under an umbrella in the fair. Then his Guru pointed to Mr. Chowdhury and said, "I have seen him in Brindaban." It was true Mr. Chowdhury had gone to Brindaban a few months ago but he had not seen him then So he could not understand the meaning of this statement. While he was sitting there another strange incident occurred. A few months ago a question regarding spiritualism arose in his mind, however even after much thinking, he could not find an answer. But now this Sadhuji, without being asked, raised that question and gave him an easy answer. Others present there could not understand the inner mystery behind this

question and its solution. But Mr. Chowdhury was overwhelmed with surprise. Then he wondered whether this sadhuji could read his thoughts or else how could he answer the question that arose in his mind and about which he had not told anybody. How did he know about it? All these thoughts filled him with hope and the feeling that he was a holy person who could read one's thoughts. He could certainly be accepted as a Satguru.

Another day a disciple of Goswami prabhu was saying, "Kathia Baba does not accept many disciples. According to his Guru's instruction he has accepted only four disciples and he will not allow anybody else to become his disciple." Hearing this Mr. Chowdhury's hopes were shattered. He had thought of accepting him as his Guru and now knowing that it was not possible he was filled with sorrow. He did not tell anybody anything but decided to wait and see. Then next day they went to have his 'darshan'. The moment he sat near him he said "I have five or six disciples. If I find a person who has the qualities of a true disciple I am prepared to accept him." The cloud of disappointment disappeared when he heard the words of the Sadhu. The light of hope flashed in the darkness of despair.

Everyday Mr. Chowdhury went to visit Babaji Maharaj once. Whenever he went to see him he would tell him some secret thought of his mind and thus surprise h m. It proved

that he was all seeing and could read his thoughts. This game of thought reading took place very secretly, so it was really a very pleasant and strange game.

Before returning to Calcutta he went to offer obeisance to Babaji Maharaj. Then he told him, "Come to see me in Brindaban in the month of Chaitra." Hearing this, Mr. Chowdhury said, "Maharaj, it is not possible." Then Babaji Maharaj said, "Yes, Mahabirji will certainly take you there."

And it did become possible for him to visit Brindaban in the month of chaitra. All the obstacles somehow disappeared. It was really very strange. Did he come to Brindaban to get a glimpse of this great sage ? Did he come to surrender himself completely at the feet of this great sage ? But his behaviour and manners totally disappointed him. His way of speaking and moving made him come to the conclusion that he was a very ordinary person and he seemed to take great interest in monetary matters. He did not talk about religion but like rural people talked about very insignficant things. He was also very short-tempered and very flimsy matters enraged him. He often beat his disciples and used very filthy language while scolding them. The Sadhu he had seen in the Kumbha Mela could read his thoughts but here he saw him as a totally different person. Mr. Chowdury felt bewildered. The question of total surrender disappeared

from his mind and he now wanted to run away.

In a very disappointed mood Mr. Chowdhury was returning to Calcutta. But just before his departure a remarkable incident occurred. Babaji Maharaj was staring at him. His glance seemed to shower on him sweet love and affection. This filled his mind and heart with a strange feeling of sweetness and love. He then saw him in a totally differernt form. He seemed to be the embodiment of love and mercy. He no longer seemed to be strict and unrelenting but appeared to be a quite different man. This filled him with surprise and he started thinking afresh. But that feeling disappeared the moment he returned to Calcutta and again he started suffering from mental disquiet. Life became unbearable for him andhe wanted to die. When he was in this terrible state of mind the Heavenly Father who puts an end to all misery was moved to pity. He came to him as a Guru. The manner of his coming defied imagination and belief.

It was the end of Ashar and the weather was extremely hot. Mr. Chowdhury was sleeping on the terrace. Suddenly he was roused from his slumber. He sat up. Let us hear what he has to say regarding the next episode : "The moment I sat up I saw Babaji Maharaj coming towards me after piercing through the sky. Within a moment he stood before me on the terrace and, after assuring me, he uttered a mantra in my

ear. After giving me the mantra he again ascended the sky and disappeared within a moment. After giving me Diksha on the terrace when he was going I saw Bijoy Krishna prabhu too in that place. After Babaji Maharaj departed I started feeling as though the mantra had penetrated every sphere of my mind and heart and all my doubts regarding him had totally disappeared. I began to feel from that very moment that I had become a blessed child of the Lord. I had found a Sadguru. All the doubts that had arisen in my mind regarding him in Brindaban were removed. I began to feel that he was an all-Knowing Brahmarshi."

Babaji Maharaj had asked him to go to Brindaban with his wife in the month of Sravana and take Diksha. But as his mind was doubt-ridden so long he found no time to think about it. As all his doubts were set at rest he became eager to go to Brindaban, so he got ready to go.

When he reached Brindaban with his wife in due time Babaji Maharaj received them very gladly. Previously Babaji Maharaj's rude behaviour and manners had filled him with disgust and he had lost all his respect and adoration for him. But the same behaviour could no longer deceive him.

On the auspicious occasion of Jarmastami the blessed couple received Diksha from Babaji Maharaj. His long-standing wish—to find a Sadguru—was at last fulfilled.

After returning to Calcutta he strictly followed Babaji

Maharaj's instructions and started doing bhajan. The whole day he spent doing his work but he kept the night for meditation and repeating the mantra. At night he did not involve himself in business matters in any way. This caused monetary loss but he did not regard this loss as any loss because monetary gains would not help his spiritual dreams to materialise. Money only proved to be an impediment in the path of spiritual progress.

The eternal seed of salvation—the seed which helps one to attain eternal bliss—is implanted in the heart by a Sadguru. Bhajan alone helps it to grow into a tree and bear blossoms and fruit. So after 'Diksha' one must do Sadhana in the proper way. Only then the process of acceptiug Diksha from a Sadguru becomes fruitful. He was very particular about this and he never broke the rule.

After Diksha he also received the blessings of the Scriptures. The inner truth of all the Shastras started becoming clear to him automatically. That the scriptures were not merely collections of words but the embodiment of God in the form of Shastras was revealed to him by the grace of his Guru. The realisation of this truth filled him with wonder as well as gratitude.

Mr. Chowdhury was an ideal householder. Following the rules of the scriptures he converted his home into a

a veritable Ashram. Puja was performed very meticulously in his home everyday. He believed that Thakurji (God) was the master of the house and he was merely his servant. So he tried to serve God in the best possible way. Many people lived in his house. Though his money was spent to feed and take care of everybody he never considered himself to be the master of the house and he never behaved like a master too. His instruction was that the master, mistress and servants of the house should take the same food. If any delicacy was prepared it had to be divided equally among all. The master and the mistress had no special claim. They considered themselves fortunate because they got the opportunity to serve others and that was their special right and they had no other rights. Everyone was considered to be a member of the same family. Once his earning showed a downward trend, and it was not possible to serve milk to everybody. So Mrs. Chowdhury suggested that they should stop giving milk to everybody. Hearing this Mr. Chowdhury said, "Then stop giving me milk too." After this everyone started getting their allotted quantity of milk. By God's grace the financial difficulty too disappeared.

One of his relatives once said "In this big house everyone is dependent on you. Everyone is fed and clothed by the money earned by you, but none of them have a feeling of gratitude towards you. They do not even care to call you to have your,

meals." He listened to his relative very attentively. Then he smiled and said "I do not understand who is guilty or responsible for this. I always think that God is the owner of this house. I am just like any other member of this house. God Himself is feeding and clothing them. I never do anything. So why should they wait for me ? The relative was educated and intelligent. Hearing such a statement it did not take him long to understand his mistake. He realised that Mr. Chowdhury was a very enlightened man and he belonged to a superior sphere. We always say for the sake of saying that God is the Lord of everything. Everything goes on according to His wish. But we are not prepared to part with an inch of our power or proprietorship. We like to cling to these. But Mr. Chowdhury was entirely different from ordinary man. He was true to his word and was a worshipper of Truth. So by the grace of the embodiment of Truth i.e. God, his life was filled with happiness and bliss. We shall gradually see how this took place.

The secret of his worldly life lay in giving away everything and not looking for ways to hoard things. There is an interesting episode regarding this. He never saved anything. He earned a lot and also spent a lot. Once there was an acute shortage of money. Earning form every source had came to a standnstill. It had become difficult to meet the daily expenditure. Mr. Chowdhury started thinking why such a condition

had arisen and at last he came to know that his wife Annada Sundari Devi had put aside some money in a purse. Now he understood the cause of this scarcity. He told his wife, "God is not giving us any more money for this. Why should you try to be the owner of this house ? Let God take the responsibility of his own family. You go on serving everybody as his servant. You will then find that there is no dearth of anything in this house and everything will go on smoothly. Remember we can gain the grace of the Lord only by giving away and not by trying to hoard His wealth."

Serving Sadhus and guests is the sacred duty of a householder and he did that very sincerely. He did it in such an ideal way that people felt that they had not seen the like of it elsewhere.

Previously he had lost all faith in the scriptures and he did not even hold them in high esteem. Now by the grace of his Guru those scriptures vibrated with life and revealed their treasures to him. Regarding this he has written in his Introduction to Brahmabadi Rishi and Brahmavidya : My knowledge is so limited that even my acquaintance with the simple rules of grammar is very little, but I am exceptionally fortunate because I have obtained divine mercy and grace. That grace has made the incomprehensible books of philosophy reveal their hidden treasures of wisdom and knowledge to me like an affectionate mother. This has really surprised

me at times. His other ocupation at that time was explaining the scriptures. When by the grace of his Guru the inner meaning of the scriptures was revealed to him he started explaining it with reason. argument and proof to the common people. The manner in which he wrote books was also very strange. While walking to and fro he continuously dictated and another person jotted down the words.

His first book was *Brahmabadi Rishi and Brahmavidya.* This is a compilation of the main messages of the scriptures of the world. By going through this single book the main message of Hindu religion, its inner mystery and all the mysteries of different types of Sadhanas become clear to us easily. Many people are of the opinion that 'Shardarshan' has propagated various types of conflicting theories. But how can that be possible ? Truth is one and absolute. It can never be divided into two. If the writers or creators of 'Shardarshan' are the Rishis who have evolved the different mantras, in that case, we will be at a loss to decide whose opinion should be accepted. If we accept one opinion then the other opinion proves to be false, so there will be no way for us to know the truth. But Mr. Chowdhury has wonderfully established a becautiful correlation among all the theories and has shown that the Rishis do not propagate conflicting theories. So his book containing all the philospphies is a wonderful and admirable example of the

unification of these different philosophies and theories. That the scriptures can never propagate confficting opinions, that there is a close link among different philosophies, that one makes up the deficiency of the other — all these have never been explained so beautifully before. Those readers who harboured doubts in their minds about these philosophies discover that there is a strange relation among the several philosphies and this discovery overwhelms them with joy and wonder. The relation between the finite and infiniate sainthood, the presence of innumerable gods, the mystery of Diksho, the indispensability of finding a sadguru, the mystery behind different types of castes, the basic principle behind the classification of castes and ashramas into four groups and other things, that one ought to know can be found in this book.

After going through this book one feels this book or his definition of .Shardarshan' is not merely the fruit of his knowledge or wisdom. He has first observed all the facts and then explained all the philosophies. The apparently conflicting message of the 'Shastras' cannot be brought to a fine unification by mere intellectual superority. This can be understood from the innumerable footnotes. When we narrate a thing after careful obseration there can be no confusion. But if we try to narrate a thing

after hearing it there may be mistakes and conflict in the narration. So it is easy to detect the difference between his book in which the Shastras have been explained and the other books where the explanation of the Shastras by other writers merely exude iniellectual superiority. This has been written not to express the opinion of any particular sect The main substance of all scriptures and the similarity among different types of scriptures have been defined here. So the disciples belonging to different sects or communities will undoubtedly be benefited if they go through this book. That education draws us closer to our Guru has been illustrated in Sruti, Smriti, Puran and other scriptures. By the grace of his Guru this great truth had been revealed to him. Once he said to one of his disciples in a voice choked with emotion, "See, I have not written these books. By the grace of Babaji Maharaj all the facts have been revealed to me and these books are the fruits of that revelation. You should have no doubt about it." How the grace and work of the Guru lead to the revelation of facts will be illustrated by a wonderful example from his life later on.

Another speciality of his character is that he played the role of father and mother at the same time. Just as he brought up many children with motherly care,

he was also a strict disciplinarian and reprimanded his children like a father whenever they did any wrong. Apparently he seemed to be firm and strict. Generally we scold when we are seized with anger and jealousy, so our method of trying to put somebody on the right track never proves to be fruitful. Moreover people who are reprimanded harbour hatred and jealousy against the persons who reprimand them. But his efforts to bring one back to the right path always proved to be fruitful as he always thought of their welfare while reprimanding them. Jealousy and hatred ncver found any place in his heart. The mildness or severity of his punishment depended on the gravity of the mistake or fault that was committed by the person. People often misunderstood him because they could not understand his procedure of treatment. Once to set at rest the suspicion of his wife he said, "Do you think that I punish them out of anger ? No, I do it for their welfare."

He also beat his students for their welfare. One of his relatives, who was a student of Philosophy, was once heard saying, "Beating fills one with new strength, the questions which I could not answer previously came to my mind automatically after being beaten." A Sadhu disciple once said, "How cane I describe the utility of Babaji Maharaj's beating. After a thrashing I found

my body becoming very light, the laziness gradually disappering aad the mental horizon widening." So we cannot but admit that his punishment always was meant for the welfare of his disciples and students. His severe exterior concealed a very soft heart.

Every year during the Puja holidays Mr. and Mrs. Choudhury used to visit their Gurudev in Brindaban. Then very strange and pleasant games took place between the guru and his disciple. That year when he went to Brindaban he found it extremely difficult to make both ends meet. He had to borrow money to meet his daily expenditure. His guru got a chance to test him. He wanted to see what his disciple considered greater-money or attainment of spiritual bliss and realisation of the Almighty. He never requested anybody to give him anything. But one day he expressed his wish to his disciple. Hc said if good straw and fresh grass could be brought for the cows of the Ashram it would be extremely useful. Hearing this Mr. Chowdhury borrowed money and spent a lot of money buying a huge quantity of straw and large quantities of grass everyday. The cows could not finish the entire lot in a day. The remaining portion of the grass was spread over the terrace and covered with a blanket by Babaji Maharaj. The rain water eaused the grass and the blanket to rot and

then these used to be thrown away. Mr. Chowdhury saw everything, he saw how unnecessarily money was being wasted. Normally this unncessary wastage cannot be supported but Mr. Chowdhury never regarded it in that light. He observed the different activities of his guru with a cheerful mind. His unflinching faith and devotion to his guru pronpted him to regard everything from a different angle.

Another incident took place in the Bengali month of Kartick. It was very cold in Brindaban then. One day Mrs. Chowdhury had gone out to the toilet. A storm arose then and it started raining cats and dogs. Babaji Maharaj then asked Ramphal, — a servant of the Ashram, to close the outer gate. Ramphal carried out his order. Darkness had engulfed the entire place. Mrs. Chowdhury was soaked to the skin and she was feeling very cold and shivering. But when some how she reached the door she found it closed. She called many times but nobody could hear her as a violent storm was raging outside. So she sat near the door and kept on shivering. When the storm ceased nearly after an hour Babaji Maharaj asked Ramphal to open the door. Ramphal opened the door and found Mrs. Chowdhury sitting near the door and shivering — she no longer had the strength to speak. He immediately

brought her inside and lit a fire. Then he applied hot compress. When Mr. Chowdhury heard everything he told his wife, "The thought of this incident should not oppress your mind. You should not remain displeased. Gurudev has deliberately created this situation. He is omnipotent and omniscient. He has done this for our welfare." After some ime when she went to pay obeisance to Gurudev he told her very affectionately, "Mother, this time ever since your arrival I have been testing you in several ways. You have come out successfully through all these difficult and strict tests. I am very pleased with you. You need not worry. You will attain whatever you want."

The actions of our ever-kind Gurudev can never be understood with the help of reason and argument. He does everything for his disciple's welfare. If the disciple firmly believes this then his life will be filled with happiness and joy. Mr. Chowdhury's belief was so firm that no unpleasant episode could shake him. After completing the difficult period of Sadhana he received blessings of his Guru to attain spiritual success.

Before returning to Calcutta they went to pay obeisance to their Guru. Babaji Màharaj was very pleased he turned his loving glance on them and said, "Don't worry, return happily and happiness awaits you

there." This affectionate address and this supreme blessing caused them to shed tears of joy.

In Brindaban the garden in which Babaji Maharaj used to live a temple was built and the idols of Lord Krishna and Sri Radhaji were installed in 1897. This was built with Mr. Chowdhury's money and Babaji Maharaj supervised the construction of this temple. Two days after the temple was inaugurated a strange incident occurred. In the afternoon Mr. Chowdhury was sitting in one of the rooms of the Ashram. At that time Babaji Maharaj came there and told him, Babaji our Thakurji has great powers. You may ask for any boon and he will grant your wishes—go inside the temple and pray for a boon." Mr. Chowdhury said to him, "Father, my only desire is to satisfy you. If you remain satisfied I can have no want. What more shall I ask for ?" Then Babaji Maharaj said," Whatever you have said is correct, 'But still you must test your Thakurji. I say, you go and ask him to fulfil your heart's desire." It was not possible for him to disobey this merciful order of his Guru. He went to the temple and lay prostrate before Thakurji and prayed thus, You have said in the Gita : A true devotee knows me in truth by means of his devotion. He comes to know what and who I am. After attaining

this knowledge he forthwith enters into me. Thus becoming Brahman he becomes serene minded. He neither grieves nor desires. He obtains supreme devotion to me.

"Various conditions are described in the slokas. Please grant me such a boon so that I can attain the highest condition that a man can reach in this human form. I don't aspire for anything else" After this short prayer he returned to his room. Babaji Maharaj suddenly came into that room and told him, "Your wish will be granted. You will attain success in every sphere. The Heavenly Father too will bless you with His Gracious Presence. If I am a true Sadhu my words will never prove to be false." This unexpected blessing of his Guru left Mr. Chowdhury in a completely dazed state. He could not utter a single word.

One who receives the blessings of his Guru in this life can also witness how the Almighty too showers blessings on him in strange ways. Once while going round Brajadham, i. e., Braja Parikrama, a group of boys surrounded him and told him, "Buy for us some julebis" (a kind of sweetmeat). As there were no julebis in the shop he asked the shopkeeper to prepare some julebis. While those were being prepared two very beautiful boys appeared there. No human being could be so beautiful and Mr. Chowdhury could not take

his eyes off them. When the sweets were ready the boys said, "Sir, these boys create much noise give us the julebis. We will distribute these among them." Their words produced such a charming effect on him that he handed over the julebis to them without any hesitation. They distributed the sweets among the boys and they also took some and disappeared all of a sudden. Then he felt that the two boys must be Krishna and Balaram. The moment this thought arose in his mind his heart was filled with a strange happiness. He felt that he is indecd a blessed child of the Lord.

On another occasion he had gone on Braja Parikrama with his Guru on an Ekadashi. Arrangements were made for serving fruits to everybody but he could make no arrangement for himself. He felt that God must have wished thus and he passed a great part of the night meditating and praying. Finally he lay down to rest. Just at that moment a boy brought a bowl of milk and started calling. "Where is Babuji ? Where is Babuji ?" Hearing the voice of the boy his Guruji smiled a little and asked a Sadhu to take him to Babuji. When that Sadhu came near the boy he told him, "I have brought this milk for Babuji." Saying this he handed over the bowl to the Sadhu and disappeared.

When the b wl was given to Mr. Chowdhury he also came out to see the boy but found that there was no one there. Then Kathia Babaji told him, "Drink the milk, it has been brought for you" When he drank the milk he found that there were pista, palmcandy and nuts in it. He had never tasted such delicious milk in his life and as soon as he drank it a strange happiness filled his body and mind. He understood that God Himself had brought the milk for him and had not allowed him to suffer. God has always promised to come to the aid of such devout disciples and thus he kept his promise. No one came to take back the bowl.

Previously he had to face financial difficulties at times. But after this it totally disappeared. There was a constant flow of money from different sources. There was happiness and prosperity in the family. But there was no peace in his mind. He found no charm in this worldly life. At last he decided to discard this sort of life. He made up his mind to go and live with his Gurudev. He had made arrangements for his wife too and was getting ready to set out any day. One day, as soon as he entered his bed room, he saw Lord Krishna standing before him in the form of Narayana with four hands. He had a pleasant smile

and a kind light shone in his eyes. The entire room was filled with a wonderful glow. I quote his words "Then an inexplicable undercurrent of joy flowed through my heart and the entire world seemed to be a kingdom of joy. With tears streaming down my cheeks my body became limp and I lay prostrate before my Lord. When I got up, I found that He was gone. My heart was still filled with that under-current of joy. So long I had felt that the world was a place of misery, so it should be deserted. But now I felt that the world was a happy place to live in. I no longer had the desire to leave it." He passed his days in great happiness. During the Puja vacation he went to Brindaban and told his Guru about the vision. He said, "When one is very fortunate one can have such visions yet it is only a shadowy vision. Many more visions will follow it.'

On the 8th of Magh, 1316, 1910 A. D. his Gurudev left his mortal frame· This was not death in the ordinary sense of the term. By death we mean that the person who is dead passes into oblivion and no trace of his remains. Though religious theories prove that this is not true—because the soul is immortal and eternal—yet our human eyes cannot have the vision of the inner eye. So we think that with the body everything has departed. But we cannot say this about saints and

sages because even after death they take the human form and appear before their disciples. Kathia Baba too, after his death, appeared before his disciples and other people and thus filled their life with bliss. So Mr. Chowdhury has written in the concluding portion of his Gurudev's biography. 'In fact Babaji Maharaj's leaving the mortal frame seemed only an act in the drama of life. He still appears before some of his disciples in his former form and talks to them. This proves that he can never die. In the Sruti it has been repeatedly said that one who attains full knowledge of the Brahma becomes immortal. So there can be no doubt about the fact that he has gained immortality. In his life time he appeared at the same time in different places before his disciples and behaved differently. So it is difficult for us to say which frame he has left."

While Kathia Babaji was alive Mr. Chowdhury started building a big temple there with his permission. The Ashram was built at a cost of Rs. 60,000/-. On the auspicious day of Akshay Tritia (3rd Jaistha, 1322-1916 A.D.) the temple was inaugurated with great fan-fare, The twin idols of Radhabiharijiu was brought from the old Ashram and installed there.

His Gurudev had told him that after the setting up of the new Ashram he would haye to leave his home

and live there permanently. After the inauguration of the temple he waited eagerly for the hour when the words of his Guru would materialise—this thought occupied his mind always. At last that auspicious day arrived. Then his income was Rs. 10,000/- per month. He was very soon going to become a judge of the High Court. But money, fame, name. power—nothing could hold him back. He left behind everything and proceeded towards Brindaban. While talking about that particular day someone has written 'That day the scene of Buddhodev leaving his home was re-enacted. His well-furnished house was left behind. He gave away everything to his friends and told everyone present, "You take away whatever you require" Someone had tied some rupees at the loose end of his dress. He was then in a totally different world and this escaped his notice. His journey to the temple of dedication, sacrifice and service took place in the month of August, 1915.

He left everything and came to Brindaban. Sri Brindaban is that Sanctum Sanctorun where God has played many holy games. One attains salvation very easily here. One can be blessed with a vision of the Almighty here. He totally devoted himself to prayer, meditation and sadhana. He remained awake the whole night and prayed to God. During this period he took

barley bread prepared from a very little quantity of barley. He took the bread only once in 24 hours. He took nothing along with it. During that period he refrained from talking. He performed the puja himself. He had to do almost all the work of the Ashram yet did everything gladly thinking that he was only serving God. Discussing about the Upanishads, Bhagabat Gita and other scriptures was his daily duty. Here are some excerpts from his diary. These reveal the fruits of his prayer and his feelings. In one page it is written :

"Yesterday was the auspicious day of Magh Purnima. In the meantime different conditions are arising and passing away—nothing is permanent. Everything is in your hands and I remain as you intend to keep me." In another place he has written, 'Gracious Gurudev, your blessing reveal new paths to me. How wonderful ! I found the images of the Gods to be the embodiment of all these conditions." "Gracious Priyaji, accept my gratitude. You have revealed to me this fact. You are gracious ! gracious ! gracious !"

Regarding Sadhana it has been writeen : (1) **Respect** —deep faith in the words of one's Guru. This faith leads to satisfaction or contentment. This respect and this faith is at the root of all Sadhanas. (2) **Faults**— Criticism and slander should always be avoided. When

we observe the faults of others our mind loses its sanctity. So observing the faults of others is itself a great sin. The same God prompts every action of man. So the activity of every man (good or bad) originates from God's wish. We should try to think in this light and try to remain happy and contented.

While sitting for meditation we should concentrate on the blissfulness and omniscience of God. We should identify ourselves with the Brahma who is the embodinent of purity and sanctity.

He is within and without. He is everything. He is the soul of all souls. So when he is the supreme Lord why should we worry about how things will happen, how an objeet can be preserved. He is present everywhere. There ls nothing greater than the Almighty. He is the object of our worship. This is the eternal truth. When he showers the light of knowledge on us i. e., when he enlightens us, the aspirant is filled with eternal bliss.

Then he writes :

"Previously I felt that the body had its limits. But it is not so. It has innumerable layers or stages. Every layer is a part of one of those innumerable eternal spberes. When meditation takes us to that level this human body is transformed into a very vast and limit-

less universe. During this transformation it becomes sublter than the subtlest and the soul is embedded in it as a witness. The soul of all souls remains sheltered in the white lotus i. e. the sanctun sanctorum situated in the recess of the heart. He reveals Himself like an effulgent glow first, and gradually that effulgence disappears within Him. According to the Shastras if we can eonstantly dwell in the human soul devoid of that effulgence the soul of all souls will reveal Himself. I feel that this state is a kind of complete detachment. .....Gracious Gurudev ! Your grace is opening new avenues before me. Today I bave seen my gods revealing to me all these conditions. Gracious Priyaji you have revealed to me this fact today.

"You are really gracious ! gracious ! gracious !"

While going through these excerpts from his diary we get clear proof of the fact that he was reaching a higher state of Sadhana. A strange transformation took place in his appearance. He was gradually acquiring the appearance of his Guru. Those who had seen him previously could not but be taken a back by this total change.

His sacrifice, indifference to earthly attainments, his austere meditation and his glowing appearance attracted many people. They came to him for Diksha. But he

refused to give Diksha saying that his achievement was not complete in all respects. Two years after this he gave his first Diksha in the Kumbha Mela held in Nasik. This clearly reveals the fact that in the meantime by the grace of his Guru he had glimpses of the eternal soul residing in one's own self as well as the Paramatma and lived in a state of complete blissfulress. Those who were previously refused Diksha now came and obtained Diksha.

In 1326—1920 A. D. on the night of Jhulan Purnima Kathia Babaji appeared before him and uttered a sloka from the Gita—'Never think that you are doing any work. Remember I am responsible for all your work.' The thought contained in this penetrated into his heart and mind. He cast his benign gaze on him for sometime and then disappeared. The next day when all the Mahantas of Brajadham collectively honoured and accepted him as Braja Bidehi Mahanta he understood the meaning of his Babaji Maharaj's sudden appearance the previous night. All the sadhus decided to call him Santadas and accepted him as a member of their community. All these incidents took place very unexpectedly. Only the grace of his Guru made everything possible. In this way his Gurudev's oracle proved to be true in every sphere of his life.

Mr. Chowdhury is now Santadas—the servant of Sadhus, thus the servant of Guru & God. The real mystery behind his success is his unflinching devotion to his Guru. Just as his devoton to his Guru was unparalleled so was his Guru's mercy towards him incomprehensible. A Guru's grace can do wonders. We get a clear evidence of this here. After the Nimbarka Ashram was set up in Shibpur a strange incident occurred. Mr. Sarada Prasanna Das, a fellow disciple of Santadas Kathia Babaji used to come and discuss the scriptures with him sometimes. At that time he was taking lessons on the formula of Vedanta explained by Shankara from Mr. Durga Charan Sankhavedanta Thirtha. Whenever Sarada Babu came he tried to prove the authenticity of Shankara's explanation. One day Santadasji was sitting in an easychair in the verandah. At that time Saradababu came and started discussing about Shankara's explanations. Mr. Sarada Das could not accept what Santadasji said though he had great respect for Dadaji Maharaj. Suddenly Dada Guruji told Saradababu—"Saradababu, come to my room". Then they both entered the room. Out of sheer curiosity one of his disciples too entered the room and he heard the following conversation : "Saradababu, listen to me. I am telling you something very imortant and serious. I was then

a householder. I wanted to know what was the correct definition of 'Mahattatwa. I thought a lot about it but I could in no way get a clear idea about it. Then once during the Puja holiday I went to Brindaban and fell prostrate before my Babaji Maharaj to pay obeisance. The moment I did so he told me 'Mahattatwa is not a very difficult subject. Suddenly an unexpected thing happened. The truth behind this 'Mahattatwa' flashed before my eyes like a picture. My ignorance of so many years about this thing disappeared in a moment. I am telling you the truth. So leaving aside argument and judgement you pray to Babaji Maharaj sincerely. He will certainly reveal the truth to you."

Saradababu had nothing to say after this—he remained silent. "That emotional state of Dadaguruji that voice choked with emotion, that intoxication arising from sincere devotion overwhelmed Saradababu. He silently walked out the room. He was never seen talking or discussing about this any more."

Sruti has said : "One who has implicit faith in God and his Guru will find his guru revealing to him everything." This has proved to be wonderfully true in Dada Guruji's (Santadas Maharajji's) life.

Everybody is well acquainted with the strange incidents of his early life. After becoming a Sadhu the

strange music that permeated his life by the synthesis of sincere devotion and higher spiritual attainment is also well known.

While travelling through the sandy deserts of time innumerable people ravaged by misery and suffering came to him for solace. The cold and soothing touch of his kindness and the seeds of salvation imparted to them made their life blissful. At this critical hour of our national life has he left no message, no direction for this downtrodden nation? Yes that advice and that direction too have been indicated in his writings. Now we shall present before the nation that instruction and that direction. If we follow his advice, this downtrodden nation too will be saved like the Sagar dynasty. The nation will be blessed with fruits of religion, wealth, ambition and salvation. We are reminding the nation of his sacred message. We sincerely hope and pray that the people will follow his noble instruction and thus enjoy its benefits.

India has deviated from the path of religion and thus sunk in the quagmire of misery. We should always try to follow our natural propensities. If we do not pursue these we can never rise. The Indians are by nature religious-minded. Gold acquires its bright glow only after being burnt in fire. No other procedure will

help it to acquire its brightness. Similarly if the Indians discard their very own religious principles and try to rise by adopting foreign ideas and principles they can never attain success. All words or statements do not have the same effect on all people. A particular word or statement or speech may inspire me but it may produce no effect on another person. Again some other statements may make another person very enthusiastic but it may produce no effect on me. If a sleeping person is to be roused he should be called by his particular name. If he is called by some other name he will not wake up. All Indians are basically religious-minded. Inspite of their sorrow, pain and poverty they still cling to their religious principles. Even in this modern age if a yogi comes in the garb of a Sadhu, the young and old, in short, people of all ages belonging to the Hindu community get rid of their initial shyness and rush to serve him. Even those Indians who have been educated in English-medium schools have not totally shaken off their religious inhibitions. They are prompted by their inherent nature to behave like people whom they call illiterate. In the present condition of abject poverty and misery an Indian is in no way inferior to a citizen of any other country in courage, patience and wisdom. If once the Indians feel that a particular job or work has

the sanction of their religion, they will do it fearlessly with a smiling face. The fact that others regard it as something impossible to be achieved will not deter them. They will be prepared to put up with any type of difficulty or pain. The Indians are never very enthusiastic about worldly gains and prosperity. The Indians have a notion that, in sorrow and misery. prosperity and happiness, all living creatures eat eand slep. This is qu te natural for them. They feel that compared to eternity living in this world for a hundred years is nothing significant. Today one who is ruling over me may die tomorrow and he may be born again and remain under my supervision. The Indians firmly believe in rebirth and the fact that one must face the consequences of one's action or work in this life. It is not possible to console them by raising in them hopes of mere worldly happiness and prosperity. This is against their nature. The Indians may strive to attain happiness without going through much hardship. Prosperity and materialistic gains were never considered very valuable by the people of this country. We mainly derive our strength from our God, meditation is our chief weapon and the path shown by Rishis is our only ideal. This holy land is the birth place of sages. We have forgotten our true origin and this has landed us into the mire of misery and sorrow. We should recall the divine

strength and the divine knowledge of our forefathers and seek the help of our ancient God Tribhubanadhipati. In danger the outcast is always given shelter by Madhusudan. In modern times though we are riddled with sins the all forgiving Lord will not turn away His face when he sees His ever-devoted followers looking up to Him to show them the right path. God had deserted 'Garur' and rushed to save the king of elephants from the jaws of ravenous animals when he was gradually sinking in the mire. Similarly He will rush to rescue the people of India who are plunged in sin, sorrow and poverty as they are always looking up to Him for help. There can be no doubt about this. God has Himself assured us thus :—

"My disciples will never lose anything. There is no third force which can annihilate them. God promises to Arjuna that His disciples will remain immortal. Again he says a religious minded man always advances as he follows the path of peace. Again a person who goes astray should never he considered a sinner if he prays to me. He who is fully devoted to me should be considered a saint."

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Spiritual progress is impossible without a Guru

In any field of knowledge we require a teacher who

helps us to acquire full knowledge of any subject. Brahma Vidya, i. e., the knowledge of the Brahma or of the ultimate Reality, is extremely difficult to acquire. This may also be considered as the gist or substance of all other knowledge. So in order to gain knowledge in this field we must become the disciple of a Sadguru.

By reading books on religion and spiritualism and by practising to control the mind an intelligent man may acquire supernatural powers but one can never attain salvation without the grace of a Sadguru. This has been said by all the sages,

The theory behind Guru and disciple relationship is that God Himself is Guru. The Lord Himself has come as Guru to rescue you.

Guru is not confined to a particular human body. We cannot dissociate him from God. His body is perishable. So we should not fix our entire attention only on his mortal frame. In order to understand this theory our mind must go beyond this. We should remember that God resides in every human being. So we should serve humanity. Even in the absence of our Guru if we go or on serving man we actually serve our Guru and in that way we also serve God.

Only by the grace of a Sadguru can we know the Brahma. We should surrender ourselves completely to

him and pray to him with sincere devotion. Then only Brahma reveals himself to us.

If we gain the seeds of devotion from a Sadguru and then pray with sincerity it will prove to be a blessing to us.

If we follow the advice of our Guru. God spontaneouly showers His blessings upon us. Otherwise it is difficult to attain His blessings.

A Sadguru has accepted you as his disciple. He is within you and acting as your Guru and he will always shower his blessings upon you. You should have no doubt about this fact. He is certainly observing all your actions. The realisation of this will depend upon the purity of your soul. When your soul attains that higher state a divine happiness will fill your mind and heart. You will understand that your Guru is regulating your life. These have to be felt by us. Mere advice or words cannot dispel our doubts.

Do not get Impatient

A Sadguru sows the seeds of salvation within us during initation. The time of its blossoming depends on the sincerity and devotion of his disciples. When the soil is very fertile the seeds burst into plants very soon,

but in barren soil the seeds take a longer time. Various inhibitions and habits prevent them from blossoming early. But the seeds are indestructible. Gradually they overcome all obstacles and start revealing their strength. This is the great truth.

Those bad habits and false superstitions, which a disciple has, ultimately prove to be useful. The seeds influence those habits in such a way that they pave the way for attaining higher spiritual altitude. So there is no reason to lose hope. You try your level best to pray to God and always remain contented and do your duty. There is nothing to worry.

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Conquering the Senses

We cannot gain control over our senses and impulses merely by following rules. In the Sruti it has been mentioned that even God put obstacles in the path of devout disciples. The best way to purify our mind is to offer all our work to God. One can never conquer all the senses by one's own effort.

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The usefulncss of Prayer

Prayer is extremely useful. The comparatively fortunate people feel an urge to pray to God in difficult times or when they are steeped in poverty. Those who feel that they belong to God, that He is always near them and that He is capable of putting an end to their misery convey all their wants and desires to God. While conveying their difficulty to God they certainly feel the presence of God. So this helps them to attain God's grace. It is true that a person's prayers are not always answered because if his prayers prove to be of no use to him and the world it is not worthy to be answered. But even if his prayers are not always answered the mere thought of the Almighty makes him feel His presence in his heart of hearts. This proves to be a great blessing for him as it purifies his mind. When a prayer rises in the heart of those who have a pure mind it is generally a prayer for the welfare of mankind. So God answers such prayers even though it may have a personal touch. Here no question of favouritism or partiality arises. This generally depends on the purity of the mind of his disciples.

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There is nothing wrong in using Medicine

When we feel hungry we take food which provides nutrition to our body. This is the general rule. During illness there is deficiency of some essential elements within the body. So in order to make up this deficiency one has to take medicines. This is God's rule. Human beings have to observe this rule. There is no fault in this.

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The attraction that a man feels for a woman or vice versa is difficult to conquer

Sexual attraction is nothing sudden or unnatural. This carries on the process of creation. This attraction is greater than any other attraction in this world. Only a person who has acquired full knowledge of the Brahma can overcome this.

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The source of strength lies within and not without

Why do you pray for external strength. You have got that all powerful 'nam' or 'mantra'. Repeat that with firm faith and sincerity. You will find strength

rising from within and helping you in all your work. Do not worry. God has said in the Gita :

You have to rescue yourself. You should never feel depressed. A person who always laments or harbours frustration in his heart is himself his greatest enemy because he has allowed a defeatist mentality to overwhelm him and cloud his intelligence. We should shake off this sense of laziness and frustration and endeavour to concentrate on our work and prayer.

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We work according to our nature—It is futile to lament

Kaliya Nag was defeated after a prolonged battle with Lord Krishna. Losing all strength he glorified God in this manner. The Lord had created him as an intensely angry, proud, jealous and poisonous snake. Prompted by his nature he tried to harm the Lord. So how was he at fault ? Hearing his words the Lord was pleased and gave him assurance. God has created every creature and given them certain special power to do certain special work. The work may be good as well as bad. God has given you certain qualities and power and you are acting accordingly. Even if you wish you cannot

change your nature. So why do you repent ? Try as best as you can to remain honest and contented. The fruits of your efforts do not lie in your hands. So without expecting anything try to remain contented. There is no reason to feel frustrated.

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What is meant by Victory of Truth ?

Here Truth means God because He is the only Truth in this world. He is victorious everywhere because no one opposes Him. The word truth means speaking the truth and behaving truthfully. But these do not prove to be victorious always. Yudhistira always clung to Truth but he was tricked into defeat in the game of chess and he sufferered untold misery. Deception and trickery separated Lord Rama from his wife. Betrayal, trickery and deception led to the subjugation of India. This is also the wish of the Lord. You try your level best to retain your mental composure. If you succeed in doing this you will be able to retain your mental composure.

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Human Nature cannot be totally changed

The inborn nature *i.e.* the nature with which one is born cannot be changed in this life. There is a great difference between a green mango and a ripe mango. But a mango remains a mango. It never becomes a jack fruit. God creates a particular man for a particular purpose. He develops a nature suitable for that purpose from his very birth. That nature cannot be totally changed because he will not be able to do that particular work then. Durbasa, the great sage, was a son of Rudra, the God of destruction. Inspite of his attaining full knowledge of the Brahma he was by nature always angry. But this anger did not touch him. God has said in the Gita :

One who is free from the notion of egoism and whose understanding is not tainted survives even if he kills people. He is free from all sins.

Therefore you should know that the nature with which you are born can never be changed totally. There is necessity of a being like you with such a nature in God's kingdom. So God has created you with such a nature. Thls does not mean that you should not try to change your nature. You should certainly try and

the change will take place gradually according to God's wish—but the change will never be total.

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The best type of Sadhana

God controls and directs each and every activity of every creature. The action of every living creature is prompted by Him. Therefore we should not harbour any hatred in our mind towards that creature. In a word, we should not regard any action of a person as a fault of his. If we keep this single fact in mind feelings of jealousy and hatred will never arise in our mind. While working outside we have to act in different situations as it has been directed in the Shastras. We should regard this world as a stage and we are all actors. If we remember this we can remain detached and never fall in the trap of attachment.

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We can remain fearless when a Sadguru gives us Shelter

The great sages and Rishis have given you shelter and shown you the right path. There is nothing to fear. When

a boat is tied to a ship the boat remains a boat. It never becomes a ship but it still crosses the ocean. In a similar manner, however insignificant we may be a great sage has given us shelter. So we shall certainly cross the ocean of life. We should have this belief firmly implanted in our mind.

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Great objects cannot be attained easily

Valuable and worthy objects cannot be attained in a hurry. Magical tricks can bring about sudden changes. Real change cannot take place overnight. You are a creature of eternity. From time immemorial you have acquired certain tendencies to differentiate and the evil emotions arising therefrom such as ambition, anger and jealousy. These have been deeply implanted in your mind. How do you expect these to disappear totally within a year or two. So you should always have patience. You should wait with firm faith in God's will for that auspicious hour to arrive in your life. You should never become impatient or lose heart.

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Serving the living God in every human being is the best type of Sadhana.

Remember if a householder serves every living creature to the best of his capacity as the servant of God he can attain a high state of spiritualism. All living beings are a part of God. We should keep in mind the fact that he dwells in every living creature. So we should not harbour any feeling of hatred against anybody but lovingly serve everybody. This very easily pleases the Almighty. Those who renounce this worldly life must also follow the path of serving humanity. Very few people can pursue meditation and Samadhi. So those who are fortunate engage themselves in serving humanity.

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Sincere Prayer easily proves to be fruitful

The mind cannot concentrate easily. You should certainly always try to concentrate but it will take a long time to control the mind. You should repeat the mantra or nama with great devotion. That will enable you to win God's grace. Nothing can be done about things which are beyond our capacity. If we remember or pray to God sincerely even for a short while we can get His benign

blessing. You should regularly repeat the mantra and do Bhajan. Remember a Vaishnava should never hurt anybody's feelings or sentiments. You should always avoid such actions.

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Slander can never last for a long time

.....Someone's words have hurt your feelings. This is very natural. But I am telling you that you should get rid of this feeling. The head of the family or a leader of the people has to put up with such slander because everybody cannot understand his intention.

I am in charge of this Ashram. At the beginning some of my fellow disciples too were in this Ashram. As they had to follow the rules of the Ashram they could not move about freely, so they got infuriated and expressed their displeasure at my strictness to other disciples who were householders in Calcutta. Sometimes they even falsely implicated me. When my Gurudev left for his heavenly abode I was still a householder but I had to take charge of the Ashram. Then some did not even hesitate to say that I had misappropriated all the money and property left behind by my Gurudev. I had to silently tolerate all these false allegations. Still I tried to

maintain good relation with them. Gradually their malicious propoganda proved to be false.

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God is All-Seeing

Always remember that God is All-Seeing and Omni-present. We ean never keep away anthing from Him. He is the one who punishes or rewards us according to our actions. So why should other people's critieism matter at all ? So you should not pay heed to what others say. If you remain true to God all this slander will prove to be false.

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Slander or Aspersion finally produce a beneficial effect

Aspersions and adulation should not overwhelm us. One who remains unperturbed when aspersions are cast on his character or when one is showered with adulation is a real Sadhu. God often wishes aspersions to be cast on his devout followers only to purify their hearts. This has to be tolerated patiently. Those who cast these aspersions should be regarded as people who help

in the process of purification of your soul. So we should never have any ill-feeling towards them. This will please the Lord and he will shower His grace and blessings on you.

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Total Surrender leads to Peace

God has accepted you as His servant. He will make you do that which He wishes — so you should not hesitate to do it. The job of a sweeper too is a vital job. If there were no sweepers it would have been impossible for people to live in many cities of India. If that work is felt to be essential it has to be done by someone. So in order to protect his creation if God wants you to do something which according to you is disgraceful and abject. You should not feel sorry by merely thinking that you are the master of your actions. You should remember that the Almighty wishes you to act thus and shake off all sadness and misgivings.

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Suffering for actions of Previous life is inevitable

Great as well as insignificant men, sages as well as ordinary human beings have to suffer from illness from time to time once they are born as human beings. As this human body is mortal we have to die when the time comes. So knowing this to be certain whenever a member of your family falls ill you should be very careful about your duty towards him. You should take care of him and remain calm and cool. This has to be practised. There is no other way to find peace. You should always take the name of God with great devotion and love in your heart. Only that can enhance your mental peace.

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There is nothing better than Service to Humanity

If you lovingly do all your household work and try to serve the living God in every human being then God will surely lead you to that world of eternal happiness. Others may follow the difficult path of Sadhana and yet may not gain that divine bliss which you will be able to acquire so easily. So there is no reason to worry about or feel depressed.

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Humility is the best way to attain Peace

If some people are not pleased with you, you may think of their images, early in the morning, as living gods and with clasped hands seek their pleasure. If you can do this all the unhappiness and depression in your mind will disappear and you will feel that once more you are happy.

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God is the Supreme Lord

What apparently seems to be inauspicious will prove to be beneficial in the long run — we should always practise to acquire this attitude. God is the supreme Lord and he directs and prompts all our actions. When this idea is firmly implanted in our mind we can get peace.

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Situations should prompt us to act accordingly

When Sri Ram Chandra had gone to the forest he heard from Bharat about the death of his father. He performed the last rites of his father (Sradh Tarpan) by offering berries and grapes from the forest. Keeping

this in mind you should perform the last rites of your father according to your means. This will satisfy the Lord.

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The Seeds of Salvation will never go in vain

There are many valuable seeds in the womb of the earth quite unknown to us. With the passage of time these seeds are transformed into big trees. When women first conceive they do not realise it. After 3 or 4 months the signs become visible. The seeds of salvation too are like this. They never go in vain. In some persons they take a long time to flower while in others they blossom quickly. You should not get impatient. When your natural propensity for worldly jobs finds an obstruction from within, you will certainly understand that you have no power of your own. One's joy or sorrow, gain or loss is caused by God's will. No person can be held responsible for this. Then your mind will turn inward and real meditation and prayer will start.

My Guru has blessed me. I will certainly reach the Almighty and have a glimpse of Him. With this firm belief you should try your level best to do Sadhana according to the procedure prescribed. That will gradually

purify your mind. Always try to remain contented and serve the living God in every human being as best as you can. This will lead you to the land of divine bliss and finally help you to attain that supreme state.

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Do not get impatient, everything will take place in due course

You see God was on the side of the Pandavas yet in the meeting they were insulted in filthy language, banished to the forest and were subjected to untold misery. After long years of struggle and suffering fortune smiled on them.

You have to face the consequences of your action or work in your previous births. Gradually the intensity of your suffering will subside and you will not suffer so much pain. Those who follow the path meditation and Sadhana should not feel perturbed as it is considered to be a weakness or fault by sages. This delays their progress. With an assured mind you try to go on doing Bhajan and the long path of suffering will end soon.

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Slander proves to be a blessing in disguise

The person who is criticised is a blessed person. The sorrow that arises from other people's criticism or neglect is caused due to one's own pride. In fact, criticism is highly beneficial for any person. God is All-Knowing, so criticism can cause no harm. God alone awards reward or punishment. The sorrow that is caused by humiliation helps us to suppress our pride.

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The world is a Play Ground

Always remember that this world is a play ground. Here happiness, sorrow, victory, defeat etc. are similar to those we experience in a game. God's will is manifested in this way.

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Everyone must taste the fruits of one's deeds in previous births

Man has to face the consequences of his actions or deeds in previous births. This is the great truth. The

happiness or sorrow of a man depends on the nature of his work in previous births. This factor also decides whether a man should he born rich or poor in this life. Nothing and no one else can make him happy, miserable, rich or poor. But as long as he remains alive God will make arrangements so that food and clothes are supplied to him from different sources. When I have made you my disciple I have accepted you. Why don't you understand this fact ? Do not harbour any doubt in your mind. Do your present work properly with a mind free from worry and thus remain satisfied.

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God's grace can be seen most in this Age

The strength that has entered your heart during initiation is at war with your previous tendencies and beliefs. These tendencies try to draw you out and they are very powerful. The utterance of the mantra imparted to you will gradually bring these under control. In ancient times even prolonged Tapasya could not help to bring them under control. But in this age God's grace has made the process easier. Pray and meditate as best as you can. We cannot go beyond our means. God

will be pleased with our efforts and ultimately take us to the land of eternal bliss.

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God alone is the Giver

Unless God wishes we cannot enjoy the fruits of our work. You pray to God sincerely and convey your heart's desire to Him. We should lead a life of austerity for God's pleasure and and our motto should be "Service to Humanity". This sort of life is undoubtedly a happy life. An austere life means a life in which one gives up all sorts of pleasures and comforts. We should accept only such food and clothes as are required for preserving our body. We should sincerely serve God and all His creatures at the same time. We should not think of gaining anything for ourselves and try to retain our mental composure in praise as well as censure. This retention of mental equilibrium in both conditions is the best type of Tapasya. We must be able to put up with both the conditions.

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The Way to attain Peace

Our own deeds in the previous births are responsible for our joy and sorrow in this life. The only way to attain peace is not to observe the faults of others. A certain person used to speak ill of Tulsidas quite unnecessarily. When that person died Tulsidas started lamenting over his death because there was no other person left to help him or work for his welfare so whole-heartedly and selflessly. By speaking ill of him or by finding fault with him he had washed away all his sins and was prepared to suffer the consequences of Tulidas's sins. You should contemplate over this example and realise that this is the only way to attain peace.

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Total surrender is required

When the scorching heat of summer becomes unbearable people crave for the cool water of the Ganges. Similarly when the troubles and struggles of life become unbearable people seek the shelter of a Sadguru for spiritual advancement. Then they surrender themselves totally at his feet. Nothing can be achieved unless this

surrender is complete. Let me explain in your own language. When you take snap shots you must have a negative film. Without this negative you can't get the picture. Similarly the mind has to be made negative and then only it can be filled with spiritual happiness. We may try in various ways to reach God but when we realise that these efforts will lead us nowhere a feeling of helplessness and sorrow arises in the mind and then we properly surrender ourselves at the feet of a Sadguru. I am narrating an incident which happened in my life in the remote past. The incident was so beautiful and memorable that I can still recall it. One day a lady Sanyasin who had renounced the life of worldly pleasures came to me. At first I felt what could a woman know about meditation and bhajan. So no feeling of reverence or respect arose within me. The lady understood my feelings and gave me a good example. This was a good lesson for me and I kept quiet. She told me, "Son, if you want to get milk from a cow you have to approach her in the form of a calf. That will arouse motherly feelings within her and her breasts will be filled with milk. But instesad of that if you take knife and scissors and start cutting it will not be able to bring out a drop of milk. That will only cause her pain and youtoo

will suffer. It will bring out only blood and not milk." I could not utter a single word.

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What is the meaning of Pranam ?

Pranam has originated from the verb 'nama'. It means sacrificing oneself completely *i e.* total surrender. The rule to fall prostrate at the feet of our Guru and God is very significant. You should stand straight and fall prostrate at the feet of the Lord. That is you should totally surrender yourself to God. You should not have the desire to stand by yourself or depend on your own strength. This will give rise to the spirit of service. Then questions too will arise in your mind and in reply to the queries of your mind you will gain such spiritual knowledge that it will help you to get rid of all your attachments and evil influences.

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Surrender arouses mercy or the power of benevolence

People say 'Have mercy'. Mercy is something spontaneous. It cannot be roused by effort or wish It rises spontaneously for one who has the ability to rouse

it. When a person wants to know with humility and when one has the spirit of service he receives the mercy of the giver very easily. If ten people come to you for your mercy or benevolence you find that out of them only one can arouse that feeling of mercy within you. Why does such a thing happen ? His condition, his manners, his appearance give rise to that feeling of mercy in you. This is also the same thing.

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Unless your period of suffering is over you will not be cured

Listen, once Vaidyaraj Dhanantwari's son fell ill. He prepared the best medicine for that disease and instilled life into it with the help of his mantra and said, "Cure my son". As the medicine was filled with life, it said with folded hands, "It is not possibe for meto cure this disease". Dhanantwari was quite surprised and thought to himself, "What is this ?" Inspite of his repeated requests the medicine refused to cure his son. Then he prepared another medicine and requested it to cure his son. But strangely enough that medicine too, like the previous one, refused to cure his son after repeated requests. In this way he prepared the best medicines for the disease

one after another and requested them to cure his son but they all said that they did not have the power to cure the disease. At last he prepared a simple medicine and asked 'Will you be able to cure my son ?' It replied 'Yes, I can.' At that moment all the other medicines, prepared before, said in unison, "I can cure your son". Then Dhanantwari said, "Previously you all had expressed your inability to cure my son but now you all are saying that you can cure my son. What is the meaning of all this ?" Then they all told told him, "Maharaj ! Now your son's period of suffering is over. As long as this period remains no medicine can cure a person. Now his period of suffering is over. So we can cure him. "The main thing is that if you have to suffer from a disease for a particular period no medicines will be able to cure you during that period. Again when that period is over a simple medicine can cure a eomplicated disease.

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Devotion to one's Guru

If a disciple has no reverence for his Guru he cannot progress in the path of Sadhana. But if he has devotion and reverence the progress of his soul is inevitable. If by mistake a disciple indulges in acti ns which are

considered to be sinful he will still be saved because true devotion to one's Guru and divine power are inseparable. Devotion to one's Guru and devotion to God mean the same thing. This devotion saves him from downfall. Devotion helps a disciple to refrain from all sinful activities.

I am telling you about one of my fellow disciples. His name was Narottamdasji. He left my Gurudev and lived else-where. He also became the Mahanta of an Ashram, He became involved with a woman and then his degeneration started. Some days after his death I asked Babaji Maharaj about the condition he attained after death. He said, "His soul has not reached the desired goal, he has some suffering in store for him." I thought that as he got involved with a woman his soul had not reached the desired goal. When I told Babaji this he said that the episode of his involvement with a woman was nothing significant. He then told me, "Didn't you observe he had no respect for his Guru ? One day he was sitting on the cot and reading the Ramayana. While I was passing by him he simply ignored me. He has to suffer for this disrespect shown to his Guru." Now, imagine, what a terrible sin this disrespect for one's Guru is ! All your other sins can be forgiven — if your Guru wishes he can save you

from all your sins and he also does it. But when you show disrespect to your Guru or disregard him none can save you. Always remember thls.

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What do you call Total Surrender to your Guru ?

When the disciple surrenders himself totally to his Guru he carries out his orders wholeheartedly without a trace of doubt in his mind. He never questions his Guru's orders. "My Guru has asked me to read scriptures so I read it. My Guru has asked me to do the work of a labourer so I do it." This implicit faith and this submission is required of a disciple.

I am telling you a story of how a disciple totally surrendered himself to his Guru and attained a high spiritual state.

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'The Story of Bhaisa'

A couple had a son. He was an extremely idiotic boy. They didn't know what to do with him. One day a Sadhu came to their house. They served him with full faith and devotion and thus pleased the Sadhu.

They then offered their son to the Sadhu. They told him, "This child is the cause of our misery. Please take him with you and see whether you can change him. "The Sadhu agreed to comply with their request. He took the child with him to a house and asked him, "Do you know who you are ?" The boy replied, "No Maharaj, I don't know." The boy had great respect for his superiors. Though he was an idiot he knew that he had to respect his superiors. Sadhuji told him, "You are a buffalo" and the boy believed the words of the Sadhu. Before leaving, the Sadhu told him, "Your parents have offered you to me, but you stay here now. I will come and take you later on. As long as I do not return you stay in this room like a buffalo." Saying this the Sadhu departed. But the boy believed that he was a buffalo. He started walking like a buffalo and started eating by thrusting his mouth inside the food. He also started urinating and emptying his bowels in that very room. The people of that house tried to make him understand his mistake but he refused to listen to them. Then one day the Sadhu reappeared. He stood outside the room and said, "You buffalo, come out of the room." The boy said, "My horns will get stuck. How shall I come out ?" The boy believed that as he was a buffalo there must be horns on his head and those would prevent him from getting outside.

Then Sadhuji entered the room and said, "I see, you have big horns on your head. How can you come out? But now I will convert you into a man. You will no longer have to remain a buffalo. "The boy was surprised and "What? You will convert me into a man." "Yes", replied Sadhuji. "See, you no longer have horns. Now you may come out easily." The moment the Sadhu said this the boy believed that he was no longer a buffalo. He was converted into a man. So he followed his Guru and came out of the room. This is called true reverence and faith. A person who has such implicit faith in his Guru can attain anything. The devotion and reverence of this boy won him the grace and mercy of his Guru. In order to attain anything in life we must have this respect and reverence for our Guru.

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Is the story of Upamanyu and Aruni true ?

Yes, it is true. It is not that only in ancient times the disciples carried out the orders of their Guru and attained spiritual bliss and in this age it is not possible. Even in this age it is possible. I will tell you how this happens even in these changing times. My Gurudev (Kathia Baba) was told by his Gurudev, "Look here,

as long as I do not return, you sit here. Do not go anywhere." He replied, "I shall do as you wish." Saying this, he sat down there. In this way seven days passed. On the eighth day his Gurudev arrived. He saw that his disciple was sitting in the same place. His Guru was pleased and asked him, "Son, didn't you go anywhere during these seven days ?" He replied, "No, Maharaj. I didn't go anywhere. "Then he said," Didn't you go out to urinate or defecater He replied, "No Maharaj, by your grace that necessity didn't arise." His Guru was extremely pleased and said, "You have to carry out the wishes of your Guru in this way. Then only the desertion of your family, the tears of your parents, the acceptance of this life of dedication and sacrifice becomes successful." But this was not the end of his tests. One day he suddenly started beating his disciple with a stick very severely without any reason. He also abused him in filthy language and asked him to get out of his sight. Inspite of being beaten in this way he told his Gurudev humbly with folded hands, "Maharaj, I will not leave you and go anywhere — vou better take this knife and cut my throat." His Guru understood that he was fully devoted to his Guru — a true disciple. Seeing this he transformed himself into an embodiment of kindness, mercy and love. He told him in a voice charged with affection and love, "Son,

all your tests have ended today. I am granting you a boon. The Almighty will reveal Himself to you. Whe you go or stay you will attain success." This boon pı to be true in his life. Is this in any way less impr than the story of upamanyu and Aruni ?

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